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This conclusion seems well grounded. Hölscher is right, too, in protesting against the common interpretation of the Deuteronomic reform as one forced upon the priests by the prophetic party, or as a compromise. The priests themselves were sharers in the religious and ethical progress of the times and should not be robbed of the credit for instituting reforms within their own sphere. Indeed, it is very doubtful whether the contemporary prophets took any interest in the reform or built any hopes upon it. A frank expression of doubt regarding the genuineness of the prophecies in the Book of Ezekiel of a glorious future is a reflection of such recent studies as those of Hermann upon that book. The author of Isa., chaps. 40-55, is made to have lived in Egypt—a very doubtful conclusion. Malachi's reference to the pure worship of Yahweh among the heathen nations is still regarded as a recognition of the universality of true religion, though since the discovery that the Jews at Assuan had their own temple it has often been suggested that Malachi was referring to the worship of Yahweh by the exiled Jews. The Tiglath-pileser of 745 B.C. is now known to have been the fourth king by that name and not the third. The objectionable element in Hosea's marriage to Gomer is disposed of by the easy expedient of dropping 1:2*b* as a gloss and treating chap. 3 as an imaginative, unhistorical record of Hosea's family life. By such procedure anything may be proved.

The book contains much useful material and makes many good suggestions. Such work is necessary now in preparation for the rewriting of the history of prophecy that must come at no distant date. The main criticism of this piece of work is that it keeps too close to the beaten track. Not sufficient heed is given to such influences as are suggested by the fact of the existence of Semitic prophecy, by the revelations of the Assuan papyri, and by the new interpretation of eschatology furnished by Gunkel and Gressmann. The use of some literature other than that of German origin would have broadened the author's outlook.

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THE JEWISH-CHRISTIAN GOSPELS

It has long been a matter of common knowledge among scholars in the fields of New Testament and early church history that a problem of rather more than ordinary elusiveness arose from a number of patristic references to gospels in the Hebrew language or used by Jewish-Christian communities. From Papias and Irenaeus to Epiphanius and Jerome

they meet us in the most vague and apparently inconsistent forms. It is "the Hebrew Gospel," "The Gospel according to the Hebrews," "The Gospel of the Nazarenes," "The Gospel according to the Ebionites," "the original Matthew," and so forth. The statement of Papias links all these more or less closely to the first canonical gospel. What are the facts regarding the documents to which reference is thus made? Are they separate gospels or one? Are any two confused? Are they apocryphal, or copies in the Hebrew language of one or more of our canonical gospels? Where did they arise? Who were their readers? These and other difficult questions emerge, and possibly the only point of which unanimity can be predicated is that these were gospels closely related to communities of Christian Jews. To the solution of such problems is the book¹ under review devoted.

In the first section of the work Schmidtke presents some fresh material relative to the whole matter. Thirty-six MSS of the gospels have peculiar inscriptions of which one may be given as an example: *Εὐαγγέλιον κατὰ Ματθαῖον· ἐγράφη καὶ ἀντεβλήθη ἐκ τῶν ἐν Ἱεροσολύμοις παλαιῶν ἀντιγράφων τῶν ἐν τῷ ἁγίῳ ὄρει ἀποκειμένων ἐν στίχοις βφιδ, κεφαλαίοις τνε*. These MSS are representatives of the I recension, following the textual history and nomenclature of von Soden. The peculiarities justify the designation of the text as the Zion text. It arose between the years 370 and 500 A.D. In addition to these inscriptions the author brings forward a number of scholia, on Matthew which he discovered in the Cloister *τῆς Παναγίας τῆς Εἰκοσιφοινίσσης*. The significance of these for our problem can be seen from the one quoted. It is a scholion on Matt. 4:5: *Τὸ Ἰουδαϊκὸν οὐκ ἔχει εἰς τὴν ἁγίαν πόλιν, ἀλλ' ἐν Ἱερουσαλὴμ*. An examination of them leads to the conclusion that the variants are drawn from a commentary on Matthew written by Apollinaris of Laodicea. The importance of this conclusion does not appear until later, when the work of Apollinaris is placed in relation to the whole problem.

After collecting all the references to the Jewish-Christian gospels Schmidtke proceeds to his problem, which evidently has a bearing in two directions: the identity of the documents to which reference is made and the circles in and for which they were produced.

¹ *Neue Fragmente und Untersuchungen zu den judenchristlichen Evangelien, ein Beitrag zur Literatur und Geschichte der Judenchristen*. (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, 3 Reihe, 7 Band, Heft 1.) Von Alfred Schmidtke. Leipzig: Hinrichs, 1911. viii+302 pages. M. 10.

The Aramaic revision of Matthew (NE) which the Nazarenes possessed is examined on the basis of the available evidence, and attention is given to the relations and method of the father who supplies it. Papias receives short shrift. A review of his statement produces the following sentence: "Folglich berührt das papianische Zeugnis auf einem Irrtum." The evidence of Eusebius regarding Hegesippus and others, and that of Epiphanius is acutely analyzed. The place of Apollinaris of Laodicea in this whole matter is discussed and he is shown to be of remarkable importance. He is the source of the references in Epiphanius and in Jerome to the documents under consideration. He is the middle term between NE and these fathers. The conclusion reached regarding this NE is that it was entirely a mistake to identify it with the original of Matthew, for the fact that Matthew was originally written in Greek is established. It is probable that Papias referred to NE in his famous passage. The NE is a "targumlike" translation of the canonical Matthew into the Syriac (or Aramaic) language but in Hebrew characters. It arose before 150 A.D., among the Jewish-Christians in Beröa of Coele Syria, a group which grew up in the earliest Catholic church but existed as a separate group bearing the name "Nazarenes," at least until the second half of the fourth century. It is in no way to be identified with the Gospel according to the Hebrews (HE). This latter is the so-called Gospel of the Ebionites; that is, of the actual (not the gnostic) Ebionites (EE). It was composed in Greek and stood in some special relationship to the canonical Matthew. Nor are these gospels to be confused with the Gospel of the Twelve because this gospel bears the special marks of the national Syrian Gnostics. A sharp distinction must be made between the Ebionites, the Elkesaites, and the Nazarenes. Much of the confusion which Epiphanius exhibits between the first two can be traced to his use of Elkesaite sources and to wrong combinations. The Ebionites had no special gospel bearing their name.

The work manifests throughout a fine knowledge of the sources and a power of keen historical appraisal. With care and thoroughness the evidence is examined and weighed with the whole situation in view which confronted the father who furnishes it. Especially good is the treatment of Epiphanius where the reliable statements are separated from those which rest on confusion, misunderstanding, and lack of information. In places the treatment of Jerome is severe, but Schmidtke gives reasons for his severity. The discussion of the relation of Apollinaris of Laodicea is interesting. In point of scholarship the work is worthy.

The importance of the book lies in the following directions: the acute investigation of the Zion text and its connection with Apollinaris of Laodicea, the conclusions reached as to the origin, identity, or separateness of the various gospels to which reference is made, and the contribution which it makes to our knowledge of the various Jewish-Christian bodies in the early centuries of our era. With the scanty means at his disposal the author has led us not a little distance toward a solution of questions of considerable significance for the apprehension of early Christian history.

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JEWISH WORKS ON JUDAISM

Of the books here assembled for review¹ three deal with certain aspects of Jewish religion and the other treats an important phase in the history of the Jewish people. The accusation which Christians sometimes bring against Judaism, particularly in its older form, is that the latter was a barren formalism without vital inner religious power. Jews have denied this charge on many occasions. Abelson's two volumes are written to refute again this accusation against the Jews and to demonstrate that they have always cultivated a deep mystical religious experience. In his first volume he studies at length the idea of divine immanence in the talmudic literature from earliest times down to the eleventh century. Although for convenience' sake attention is restricted to this narrower field, we are told that even in the Old Testament on the one hand and in the cabalistic literature of mediaeval times on the other there is the same dominant mystical note: "The Jewish soul has never ceased to find a solace, such as the mere world cannot give, in the realized joys of the nearness of God." As over against similar claims made for Christianity by its adherents, the author seeks to demonstrate that the Judaism of talmudic times was a truly empirical religion emphasizing immediate experience of God, who is not far off but in close contact with

¹ *The Immanence of God in Rabbinical Literature.* By J. Abelson. New York: Macmillan, 1912. xii+387 pages. \$3.00.

Jewish Mysticism. By J. Abelson. London: Bell, 1913. ix+184 pages. 2s. 6d.

Judaism and St. Paul: Two Essays. By C. G. Montefiore, London: Goschen, 1914. 240 pages. 2s. 6d.

Les Juifs dans l'empire romain: Leur condition juridique, économique et sociale. Par Jean Juster. 2 vols. Paris: Geuthner, 1914. xviii+510 and viii+338 pages. Fr. 36.